

# Christian Reflector.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

## CHRISTIAN REFLECTOR

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### Religious Intelligence.

Bro. A. Mackay's Letter.

New York, October 17, 1840.

MY DEAR BROTHER—Through the watchful  
care of divine Providence, I have been permit-  
ted to return, on the 18th instant, to our city,  
in health and safety, after being absent for more  
than a year. You are aware that the object of  
my visit to the churches in Great Britain was to  
promote the Bible cause, and through the divine  
blessing, complete success has attended my labors.  
On conferring with ministers and other  
brethren in London, it was clearly perceived,  
that if the British and Foreign Bible Society  
could continue to withhold that aid to the  
faithful translations of the sacred Scriptures  
which they had been accustomed to bestow, the  
formation of a new Bible Society, to keep these  
translations in constant circulation, would become  
indispensably necessary. It was agreed by the  
committee of the Baptist Union, to send a respec-  
tful memorial to the committee of the British  
and Foreign Bible Society, urging that body  
to abandon the unjust and sectarian course,  
which, within a few years, it has adopted to-  
wards the Baptist denomination, and to return  
to first principles, the noble catholic principles  
on which the Society was founded, and on which  
for many years it acted, of giving liberal aid to  
all faithful translations of the word of God.  
And it was also agreed, that in case of failing to  
induce said Society to comply with these just  
and reasonable demands, it was deemed proper  
and expedient, after consulting the wishes of the  
denomination, to form a Bible Society whose  
object shall be to give to the nations faithful  
translations of the divine oracles, and especially  
in sustaining the circulation of those excel-  
lent versions made by their own faithful mis-  
sionaries in the East.

In the mean time, I was requested to visit the  
churches, and to ascertain their wishes with re-  
gard to the course which ought to be pursued in  
case the British and Foreign Bible Society should  
refuse to comply with the wishes of the denomi-  
nation, as expressed in the memorial. In con-  
formity with the wishes of the committee of the  
Baptist Union, I visited the churches in England,  
Scotland, and Ireland, as extensively as possi-  
ble; the result of my inquiries was, that among  
the ministers and churches there was but one  
opinion in reference to this subject, that if the  
British and Foreign Bible Society shall persist  
in the sectarian procedure which it has lately  
adopted, by refusing to aid the translations made  
by Baptist missionaries, the denomination were  
under the most solemn obligations to God and  
the souls of men, to organize a Bible Society  
that shall give to the nations the pure word  
in their own mother tongue, completely trans-  
lated without mutilation or disguise.

An unfavorable answer to the memorial being  
received, it was deemed proper to call a public  
meeting in Park street chapel, London, on the  
24th of March for the purpose of organizing a  
Bible Translation Society. The meeting was  
one of the most interesting that I ever attended.  
It was truly gratifying to the friends of the cause,  
to witness the union and holy concord which  
prevailed the assembly, and the zeal evinced on  
the occasion, to maintain and defend the great  
principle of giving to the nations the word of  
God in their own respective languages, without  
concealment, in all its original purity and sim-  
plicity.

I wrote a note to the Secretary of the newly  
formed Bible Society, stating, that as the great ob-  
ject of my visit to Great Britain was now accom-  
plished, I now stood prepared to return immedi-  
ately to America, or if deemed expedient and desir-  
able, I was willing to remain a few months, to  
visit the churches, with a view to raise funds  
for the new institution.

The committee of the Bible Translation So-  
ciety was pleased to avail itself of my services  
for a time. I visited many churches in England,  
Wales, and Scotland, and raised by subscrip-  
tion and donation, funds for the Society; and  
formed auxiliaries to the parent institution  
wherever it was practicable. I obtained by sub-  
scription and donations upwards of one thou-  
sand pounds sterling. But in most instances the  
subscriptions made for the Society to me were  
considered only as the commencement of opera-  
tions in the Bible cause, and would be follow-  
ed immediately after my departure, by the churches  
and auxiliary societies, so that I hope, in a  
short period, double the amount of my subscrip-  
tions will be raised by the Society.

From the churches which I visited in the whole  
course of my journey, I met with a very kind  
and cordial reception; and the application for  
aid in the Bible cause, was responded to accord-  
ing to their means, with great promptitude and  
liberality.

In my last visit to the British Empire, I shall  
always remember with emotions of gratitude,  
the kindness and hospitality with which I was  
treated.

I trust that I feel, above all, grateful to God,  
that a foundation is now laid in Great Britain  
and America, for the circulation among the  
nations, of his own holy word, which is able to  
make them wise unto salvation, through faith in  
Christ Jesus. And I desire to bless his holy  
name, that our loved and revered missionaries,  
of both nations, whose character and qualifica-  
tions have long secured the confidence of their  
Christian brethren, will now feel greatly en-  
couraged to prosecute their arduous and respon-  
sible work, in consequence of the steps taken by  
their brethren on both sides of the Atlantic,  
to sustain them while engaged in giving to the

world the pure and unadulterated word of life,  
which God has promised shall not return to him  
void; but accomplish that which he pleases,  
and prosper in the thing for which it is sent.

I am respectfully, yours,  
ARCHIBALD MACLAY.

From the Quarterly Paper of the American Baptist Home  
Mission Society.

Extracts  
From the Journal of a Missionary of the Amer-  
ican Baptist Home Mission Society, now  
laboring in India, dated Oct. 1, 1840.

I came to this country in the year 1823, and  
was ordained in 1828. I settled at first in Ow-  
en county, and preached to three churches, di-  
viding my time regularly between them. Dur-  
ing this period several additions were made to  
the churches.

In 1830 I removed to Morgan county, and a-  
gain had the care of three churches, without  
any special success attending my labors.

In 1834 I changed my residence to Hendrick  
county, where I still remain. Here, also, I have  
three churches steadily under my care, and I  
occasionally extend my labors to some others.—  
These churches have enjoyed a gradual in-  
crease.

I was always a poor man, and for the last  
seven years my family has suffered a great deal  
by sickness, which, together with so much trav-  
eling, reduced me to very low circumstances.  
The churches contributed very little for me, and  
in the spring of 1839 I became so embar-  
rassed, that I was on the point of abandoning  
all my stated appointments in the ministry, and  
turning my attention to farming, so that I could  
pay my debts, and provide for my family; but  
my deep impression of duty to remain in the  
ministry and preach the gospel rendered me  
miserable only in the thought of retiring from it.  
It was at this period I met with brother P., who  
informed me of the existence of your society,  
and encouraged me to expect aid from it. Just  
then also a revival of religion commenced in  
one of the churches with which I was laboring,  
and rising above my cheerless prospects, I contin-  
ued to ride and preach, hoping that God  
would provide for the wants of my family.

Since the 5th of June, 1839, I have been al-  
most constantly in a revival of religion. From  
June to December I attended five protracted  
meetings—the most interesting I ever witnessed.

On the first Lord's day in October, 1839, I  
visited Deer Creek church, Putnam Co. for the  
purpose of preaching a funeral sermon, but  
when I reached the place I was denied the use  
of the meeting house on account of my connex-  
ion with an association of a missionary character.  
In consequence of this I went to a private  
house three miles distant, and continued in the  
vicinity nine days, preaching from house to  
house. On the ninth day a revival of religion  
commenced. On the ninth day twelve persons  
related their christian experience, nine of whom  
were baptized. A church was organized at the  
place on the 15th Nov. 1839, to which addi-  
tions have been made nearly every month since;  
so that now it numbers fifty-five members; eleven  
of whom were tillers their anti-mission in their  
principles.

On the 1st of March last I attended a protracted  
meeting in Madison Co., when I baptized  
fifteen persons, and assisted in organizing a  
church of twenty four members. Some of the  
circumstances under which the revival com-  
menced at this place were quite interesting. A  
little girl twelve years of age being awakened,  
requested her sisters, one older, and the other  
younger than herself, to engage with her in prayer.  
In this exercise they did engage, particu-  
larly during the intermissions of the schools,  
when, instead of joining with their youthful  
companions in play, they retired to a neighbor-  
ing thicket for prayer. They all experienced  
religion by themselves; and from that time the  
revival commenced, which resulted as I have al-  
ready written.

From June 5th, 1839, to the same date of this  
year, I travelled, in the discharge of my duties,  
2500 miles; preached 200 sermons; baptized  
106 persons, and assisted to organize two  
churches.

From June 5th, 1840, to this time, (Oct. 1,  
1840,) I have travelled 300 miles, preached 80  
sermons and baptized 16 persons, besides per-  
forming other ministerial labors, as circumstan-  
ces demanded.

Reader, the writer of the above account of  
missionary labor is the man mentioned in our  
last annual report, who, when visited by a brother  
with a small present of provision, was found  
without enough in his house for a single meal;  
and who modestly confessed that his children  
often cried for bread, and he had none to give  
them. He is now better provided for; being  
aided by our funds, he gives himself to the work  
of the ministry, laboring successfully for the sal-  
vation of souls, without the painful anxiety he  
formerly suffered on account of his needy family.  
Is he not deserving of our aid?

### State Conventions.

Within a few weeks past, several State Conven-  
tions have held their anniversary meetings. So  
far as we have learned from notices in different re-  
ligious papers, they were unusually interesting,  
and characterized by great harmony and zeal in  
the cause of the Lord of Hosts. Many, if not all  
of them, have kindly remembered the Home Mission  
Society in their resolutions, and liberally aided it in  
their acts.

It is truly encouraging to ascertain that, not-  
withstanding the increasing pecuniary embarrass-  
ments of the year, our brethren have remembered  
the wants of the feeble churches and destitute places  
in the land, and contributed for their relief in  
many instances more than our fears had led us to  
anticipate. We shall be justified in alluding to our  
fears by all such as are aware of the variety of cau-  
tions in operation to diminish the amount of contribu-  
tions for benevolent purposes, especially as one  
effect is to render our receipts very inconsiderable,  
as may be seen by a reference to the Treasurer's  
last two quarterly reports.

We feel assured that the Society has fast hold  
of the sympathies of the denomination, and that un-  
der more favorable circumstances the churches  
would promptly place within our reach the means  
of greatly extending our operations. But it is prop-  
er to state that the demands for an immediate ex-  
tension of them in very important places were never  
more pressing, and unless the means are liberal-  
ly and constantly furnished by our friends, many of  
those demands must remain unsatisfied, much to

the disadvantage of the cause of Christ and moral-  
ity.

It was the happiness of the Corresponding Sec-  
retary to attend the anniversaries of the Vermont  
and New York Conventions. By an arrangement  
with the Board of Managers of the former, the mis-  
sionaries in Lower Canada, heretofore appointed  
by them, are transferred to us; but (considering  
the province as part of their own field) subject to  
their nomination, as in all similar cases with aux-  
iliaries, and to be sustained by their benefactions.  
The Convention, also, unanimously invited the Ex-  
ecutive Committee to authorize our General Agent,  
Elder John Peck, to visit, during the ensuing sum-  
mer, the churches in Vermont, and make collec-  
tions for Home Mission purposes.

The Board of Managers of the New York State  
Convention appropriated \$1500 for our use—a  
smaller amount than that of last year, yet a liberal  
sum considering the great extent of their own op-  
erations, and the diminished receipts into their  
treasury.

Our Society was represented in the Pennsylvania  
Convention by Brother R. Babcock, Jun., of  
Poughkeepsie. Among other tokens of confidence  
and kind feeling towards us on the part of that  
Convention, was an unanimous vote, rendering  
their auxiliaryship a constitutional provision.—  
We think very favorably of this plan, as being cal-  
culated to bring together more closely the churches  
of our denomination. We desire to see the ex-  
ample followed by every Convention in the land.—  
We embrace this opportunity to express our ear-  
nest desire that the Secretaries of State Conven-  
tions, General Associations, or Home Mission So-  
cieties, especially auxiliaries to the American  
Baptist Home Mission Society, who have not already  
forwarded the minutes of their anniversaries, will do  
so as soon as practicable.—*Ed.*

### Appointments.

During the last three months eleven new ap-  
pointments of missionaries and agents were made  
by the Executive Committee, viz: to Maryland  
1; to Kentucky 1; to Missouri 1; to Illinois  
1; to Indiana 1; to Ohio 3; to Michigan 1, and  
to Texas 2.

Of the three appointed to Ohio, one was a  
missionary agent, who was to spend a portion of  
his time previously in Maryland.

Of those appointed to Texas, one has already  
started for his field by land, intending to spend  
a short time as an agent in one or two of the  
southern states.

Bro. James Hucks expects to sail for Texas  
with his family in November, with the inten-  
tion of residing permanently in that country,  
where he will act as our missionary agent.—  
There are three other brethren under appoint-  
ment for that republic, who propose to join him  
there early in the ensuing winter.

Three missionaries and one agent, whose pre-  
vious engagements had expired, have been re-ap-  
pointed within the last quarter, viz: to Maryland  
1; to Indiana 1; to Ohio 1. The agent is  
brother O. Briggs, who is laboring chiefly in  
North Carolina.—*Ed.*

**Western Baptist Enterprise.**—The Northern  
Baptist Association of Illinois, which held  
its 5th anniversary at Bristol, La Salle Co., on  
the 7th and 8th of October, ult., resolved to call  
a convention at Chicago, to be held in January  
next, for the purpose of organizing a Baptist  
Convention for Northern Illinois and the terri-  
tories adjacent. Bro. Peck does not esteem this  
movement as a very neighborly act, and thinks  
they should have condescended to have coun-  
ciled with their brethren of the present Convention  
of Illinois. This would have been well—but  
we admire the spirit of the brethren in the  
Northern Association, and when it is known that  
their efforts will be spent in drawing together  
the scattered churches in the adjoining territories,  
and systematizing their plans for doing good,  
and uniting them in labors of love, and when  
the distance of this association, and perhaps  
others too, from the centre of the State, the  
difficulty of travelling at certain seasons of the  
year, are all taken into the account, we cannot  
but believe the suggestion of a new organiza-  
tion both good and practicable, and that too  
without the least interference with the inter-  
ests of the present State Convention.

### Baptist Record.

### Slavery.

#### The World's Convention.

SATURDAY, JUNE 20.—(Continued.)

#### SLAVERY IN BRITISH INDIA.

Professor ADAM brought up and read the res-  
olutions of the committee appointed to consider  
the subject of East India slavery. The first  
point to which he was desirous of directing their  
attention was a statement made that morning,  
in connexion with the question then under discus-  
sion. Some doubts were entertained with re-  
spect to the cotton brought from India; but the  
facts of the case were made apparent by the re-  
port of the committee. He should add, how-  
ever, as far as his information went, there was  
no one district in the south of India, that of Tin-  
nivey, in which slavery existed. He would tell  
them to raise their voice as a convention for the  
abolition of slavery in India, and to call on the  
British people and the British government no  
longer to tolerate a system in the East which  
they had declared illegal in the West Indies.

It appeared that under the government of the East  
India Company there exists, almost altogether  
unknown to the people of England, two distinct  
kinds of slavery legalised and enforced by the  
Company. But was that the only stigma on  
their national character? No; the English peo-  
ple were flatterers themselves that all their col-  
onial possessions were free from a similar stain,  
but in that they were mistaken. Ceylon was a  
crown colony not administered by the East India  
Company, and which ought to have been in-  
cluded in the emancipation act wrung from the  
government of this country, and yet that colony  
included among its population 30,000 slaves at  
the present moment. (Hear, hear.) That was  
a subject which should not escape the attention  
of the convention. Neither slavery in the East  
Indies, nor slavery in Ceylon should be al-  
lowed to continue. Let the people of Eng-  
land speak on those subjects with the authority  
which became them as a free people, and they  
would soon compel their government to do its  
duty, and to carry into effect its past engage-  
ments. (Cheers.)

The Rev. JAMES ACWORTH moved that the  
resolutions of the committee should be adopted  
by the convention. He thought that the Brit-  
ish government should be called on to fulfill its  
pledges; and while they were addressing them-  
selves to the French, the American, and other  
powers, for the suppression of slavery, they  
should not forget that it existed under their own  
rule. (Hear, hear.)

The Rev. JAMES PEGGS seconded the motion.  
The subject then under their consideration was  
one to which his attention had been directed  
for several years, and on which a very great want  
of accurate information prevailed. When it was  
proposed that slavery should be abolished in In-  
dia on or before the 12th of April, 1837, and  
when a clause to that effect had passed the  
House of Commons, and had been brought up  
for the adoption of the House of Lords, the Duke  
of Wellington observed, that "there was no ne-  
cessity for framing any law or regulation with  
regard to slavery in the East Indies." He had,  
he said, "served in that country, and lived  
among its inhabitants, and he had never known  
an instance of cruelty practised towards slaves  
there, if slaves they could be called." The con-  
sequence of that declaration of the Noble Duke  
was that the original clause was rescinded.—  
But the statement merely proved that great men  
were not always exempt from great mistakes.  
(Hear, hear.) The fact was, that slavery pre-  
vailed in our Eastern possessions to a great ex-  
tent. From all the data he could collect on  
that subject, it appeared that there were in the  
Southern Caucasus 2000 slaves, in Surat 2000, in  
Ceylon 27,397, in Assam 11,000, and 3000 in  
Penang. The total number amounted, accord-  
ing to the most accurate statement, to 81,397.  
The condition of a portion, at least, of these  
slaves, was most lamentable. According to a  
high authority, that of Græme Campbell, Esq.,  
"Nothing could be more deplorable than the  
condition of the slaves of Malabar, whose huts  
were little better than mere baskets, and whose  
diminutive stature and equal appearance evi-  
dently showed the want of adequate punish-  
ment. They were distinguished from the rest  
of the human race by their drooping pot-  
bellies; they were half-starved, badly clothed,  
and scarcely superior to the cattle which they  
followed at the plough." (Hear, hear.) He  
most cordially seconded the resolution.

The Rev. Mr. COLVER said that England  
should interfere in the case. It would go forth  
to the world that, after all that Great Britain  
had done, she had not yet cleansed herself of  
the stain of slavery; and while she addressed  
her lessons to other people, she would be an-  
swered with the words, "Physician, heal thy-  
self." (Hear, hear.)

Mr. R. R. MOORE said that the matter should  
be fairly stated. It was not the British govern-  
ment which held any parties in slavery, but the  
East India Company—a body which it was ex-  
ceedingly difficult to reach.

Mr. PACE said the subject should be taken  
up by the whole British public, and he doubted  
not that means the evil would be removed in  
a very short time. He was persuaded that the  
appointment of a commission which would press  
the matter with the East India Company would  
render the objects of the convention perfectly  
practicable.

Colonel MILLER said, that, after all the re-  
proaches addressed to America for the sanction  
which she gave to slavery, the same system ex-  
isted under British rule. The English people  
should not permit such a state of things.

The resolutions were then put, and unanim-  
ously adopted.

Mr. BIRNEY read a report of the committee  
appointed to consider the state of slavery in Texas,  
which concluded with a recommendation  
that the government of Texas should not be re-  
cognised by any other state, until they had rescin-  
ded the resolution they had passed on the subject  
of slave-holding. That resolution was to the effect  
that no master could liberate his slaves without  
the permission of the local government, and  
that the government could not pass an act of  
liberation without the permission of the masters.  
They had thus taken the most effectual step  
towards the perpetuation of slavery which human  
ingenuity could devise. By another enactment in force  
in Texas, no man of color was allowed to remain  
there and retain his freedom; he should immedi-  
ately retire from the province, or become a  
slave. (Hear, hear.) He was glad to have heard  
a statement from Mr. O'Connell, that while such  
acts were enforced no ministry in this country  
could dare to acknowledge the independence of  
Texas. (Hear, hear.) He submitted the res-  
olutions to the meeting, with a hope that they  
would be adopted without any discussion.

Mr. FORSTER moved that the resolutions should  
be adopted.

Mr. STANTON, of New York, seconded the  
motion.

The motion was put and carried unanim-  
ously.

### COMPENSATION.

The Rev. Mr. BURNETT moved a resolution  
to the effect that, "as it was essentially unjust  
on the part of man to claim a right of property in  
the slave-holder, that convention was of opinion  
that the slave-holder, in ceasing from his wrong,  
was entitled to no compensation, either from the  
slave himself, or from the government under  
which he lived, for any loss he might sustain by  
an emancipation act." The Rev. gentleman  
proceeded to say, that no objection could, in his  
opinion, be made to that resolution. It contain-  
ed precisely the views which he had always held  
with regard to emancipation, and which he re-  
gretted that the anti-slavery advocates in this  
country had not pressed till they had succeeded  
in carrying them. (Hear, hear.) His regret  
did not arise merely from the loss of a certain  
sum of money, but because a great principle had  
not been asserted, namely, that those engaged  
in a trade of robbery were not to receive a com-  
pensation when they were compelled to give up  
their stolen goods. (Hear, hear.) He would  
submit the resolution, hoping that it would be  
immediately adopted.

Mr. BIRNEY seconded the resolution. He  
believed that the abolitionists of the United  
States agreed almost unanimously in adopting  
its principle—all with whom he was acquainted  
would refer; whether to the time when "abo-  
litionists" began to claim for us our rights, or  
whether the time when the Colonization Society  
came into being. In regard to the former per-  
speaker, but because it would draw them away

from the main question, namely, the essential  
guilt and heinousness of slavery. (Hear, hear.)

Mr. BRADBURN, thought that the principle of  
the resolution was a most important one, but it  
appeared to him to be advisable to connect ano-  
ther with it, which he was told would be recog-  
nised by the British abolitionists. He believed that  
those abolitionists had never been in favor of the  
principle of compensation, and if that were the  
case, he thought it right that it should be made  
known to the whole civilized world. The ques-  
tion constantly put to them in America was—  
Why did they not follow the example of Eng-  
land, and offer some compensation for the value  
of the slaves, which amounted to twelve millions  
of dollars. To that question, such an amend-  
ment as he had suggested would afford the best  
answer.

Mr. STURGE said that the British abolitionists  
had not sanctioned the principle of compensa-  
tion, and 339 delegates had gone to Lord Grey  
and protested against it.

Mr. J. C. FOLK suggested that the resolu-  
tion should contain an allusion to this circum-  
stance.

The suggestion was agreed to, and the resolu-  
tion, as amended, began by stating "that the  
British abolitionists had solemnly protested  
against the compensation granted to the planters  
while the question was before Parliament, and a  
conviction being entertained by this convention  
of the injustice of man holding a right of prop-  
erty in his fellow-man." &c.

The Rev. J. CARLILE thought the statement  
with which the amended resolution commenced  
went too far. The British abolitionists had not  
all rejected the principle of compensation, and  
that principle had been yielded by the anti-slavery  
committee.

The Rev. Mr. BURNETT said that 339 delegates  
from all parts of the kingdom had protested  
against any compensation. The Anti-slavery  
committee had gone with them, and it was one  
of their body who had put the question.

The Rev. Mr. ROBINSON wished to make an  
observation. Those who held slaves were in-  
duced to do so because they were encouraged  
by the law; and might it not be said that the  
members of the state, from whom that law eman-  
ated, should share in the loss that might be in-  
curred by emancipation?

The Rev. Mr. BURNETT said that there could  
be no right derived from injustice.

The resolution, as amended, was then put,  
and carried without a dissentient.

Resolutions were then put and adopted, with-  
out any discussion, to the effect that a memorial  
should be presented to Lord Palmerston, pray-  
ing his lordship to enforce the act of Parliament  
with regard to slavery in the British colonies;  
and that certain members of the convention  
should hold an interview with the members of  
the government on the subject.

The convention adjourned.

### Mr. Eddy, John Angel James, and the "Colored American."

Mr. Eddy, pastor of a Presbyterian Church in  
Newark, N. J. has lately published in the N. Y.  
Evangelist, letters addressed by him to Mr. James  
of Birmingham, Eng. Mr. Eddy's letters are most  
singular productions, made up of some truths, much  
abuse of the colored people, and more false views  
of the subject he handles.

He even tells Mr. James that he knows of only  
one or two cases at most, of persons attempting to  
defend the rightfulness of slave-holding!! And  
this, notwithstanding he has lived at the South!!  
The defence of slavery by Dr. Richard Furman, of  
Charleston, S. C. published a short time before his  
death, he seems never to have heard of, and so of  
many other defences of slavery which have emanated  
from the southern press within the last year and  
previously. The purpose of the letters, is evidently  
if possible, to delude Mr. James, and through him  
the people of England, but, especially, to bring into  
contempt the cause of Abolition in America. But  
we are happy in believing that the day for such  
tricks is past. "The true light shineth." From  
our personal acquaintance with Mr. James and his  
knowledge of American slavery and of the senti-  
ments of Americans regarding it, pro and con, we  
are sure that the letters of Mr. Eddy will appear in  
a very ludicrous light to his clear sighted mind.—  
He will need no Dictionary to understand it.

Mr. Eddy has already found "his match" in the  
editor of "the Colored American," who, with a  
calm dignity of spirit, which strikingly contrasts  
with the mean prejudices of Mr. E. well exposes the  
false statements which his letter contains, touching  
the colored people in this country, as the following  
extract will show. It is pleasant to see that God  
has raised up a defender of this belied and maligned  
people, in the person of the editor of the Colored  
American, like unto Moses.

Go on, brother Ray, in the same faith which sus-  
tained Moses, and like him you will triumph.

"We know not as we should now have said  
anything in relation to the letter referred to, had  
not Mr. Eddy dragged the colored people of the  
northern states into his communication, in a  
manner quite objectionable, and calculated to  
make a very erroneous impression upon the minds  
of those less acquainted with us, as well as to  
reflect disparagingly upon us. He says, after  
some remarks upon our past history:

"You may ask, is this bright picture of the  
past privileges of the colored man any where to  
be realized now? I answer, there are no more  
legal disabilities resting upon the colored man  
in the northern states at the present time, except  
in one or two cases than formerly; but certain  
causes have, I regret to say, changed for a time  
the feelings of many, in regard to the practica-  
bility of that intercourse and effort to benefit the  
colored people, which was once so easy and  
pleasant."

We agree with Mr. Eddy, that it is true in the  
main, that there are no more "legal disabilities"  
resting upon us at the North than formerly. We  
say, in the main we agree with him. The terms  
formerly, as here used, however, is well guard-  
ed, and we know not to how far back he  
would refer; whether to the time when "abo-  
litionists" began to claim for us our rights, or  
whether the time when the Colonization Society  
came into being. In regard to the former per-  
speaker, but because it would draw them away

ence, neither will we regard their efforts, to have  
been the cause. But in regard to the latter, it is  
much truer, and we have ever been inclined,  
from the course it (the Society) has pursued, to  
attribute all the increase in our oppression to it.

It would have been safer to have said, "except  
in a few instances," instead of "one or two cases."  
For Pennsylvania has recently taken away a most  
important right from her 40,000 colored citizens.  
Connecticut has also done the same, and New-  
York also has retrograded in this very important  
matter to us, as it is to all men, viz: wresting  
from us the power to guard our liberties—the un-  
restricted use of the ballot box. Ohio, in other  
particulars, has recently added to the legal op-  
pression of her colored citizens. But it is not  
so much our legal disabilities, exceedingly grievous  
though they be, as it is the public prejudice  
which everywhere prevails against us, producing  
every oppressive act of every character, which  
prejudice owes itself more to the influence of the  
Colonization Society, than to all other causes be-  
sides, and of which Mr. Eddy is both a benefice-  
and an advocate.

The same society, also, is the source of all  
those "causes" enveloping all the rest, as the  
whole contains all its parts, which have changed  
for a time the feelings of many, and prevented  
"that" intercourse to benefit us, which was once  
"so easy and pleasant." For many, whose elate-  
ment would claim from their efforts to elevate  
morally, every class of moral beings, have not  
only espoused this society, letter and spirit, which  
looks to the unjust and unnatural removal of us  
from the land of our birth, unnatural, because  
severing all the natural and endearing ties of  
home and place, and have not only withdrawn  
all countenance to efforts which regard our im-  
provement here, but have publicly and practi-  
cally withdrawn all employment of any kind from  
us, and recommended the same course to others,  
and sanctioned and urged the increase of our in-  
legal disabilities, as a means to get rid of us. We  
know not as Mr. Eddy has done so much, but  
those have with whom he associates. It has been  
done in his own State and city, and we know  
not but by members of his own church. It is  
then to be wondered at, that our "legal disabili-  
ties" in "one or two cases" have been increas-  
ed, and that less is doing by some to improve  
our condition?

Again, because Abolitionists have for a few  
years past, urged our claims, defended our char-  
acter, advocated our rights, and our elevation  
here, with all that earnestness, zeal and interest-  
edness, which the nature of the case demands,  
it is any reason that ministers and Christians  
should turn away their attention, and withdraw  
their efforts from seeking to effect that im-  
provement and elevation of character, which, as hu-  
man, moral, and accountable beings, is both  
necessary and demanded? And will Mr. Eddy  
justify either himself or others in such a course,  
for such a pretence? We hope not. Again  
he says:

"The colored people, in many instances, un-  
der erroneous impressions, aid, perhaps I may  
say, through the influence of others, have de-  
manded so much, that they have lost something  
of what they once enjoyed. Should your peo-  
ple and domestic servants at once demand  
seats at your table, full companionship in your  
society, and union at pleasure with your families,  
though no bar of color or civil disabilities inter-  
vened, you probably would not only refuse to  
grant their unexpected



### General Intelligence.

\* Herald of Peace, London, 1832, pp. 338, 339.  
† Speech of Sheridan on the Impeachment of Warren Hastings.

more.

and another, who had fled, has since been tak

The horses became restive, and backed wagon, p

at 291,848 inhabitants, of whom there are about 140,000 males and 151,848 females, more males than females.

Convention.  
friend Mered



## Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, DECEMBER 9, 1840.

## To the Friends of the Reflector.

It is not our purpose to multiply words in commending to the Christian public the fourth volume of the Christian Reflector; but we remark briefly that, under the evident smiles of the God of the press, this journal has obtained a much wider circulation than we ever dared to anticipate. The number of subscribers has steadily increased from a very few to more than two thousand, notwithstanding the numerous obstacles with which it has had to contend. The establishment of the paper was necessarily attended with expenses much beyond the income of the first two years, and even yet, the debt thus incurred is not liquidated by several hundred dollars. Our friends will consider this fact, lest they may imagine that we are already free from embarrassment and, perhaps, receiving an ample income. Few, who are not personally acquainted with the facts in this case, are aware of the great expenses unavoidably accruing from the publication of a Newspaper like this. One thing ought here to be particularly noticed. While business Newspapers reap a large income from their advertisements, we receive a very trifling sum from our advertisements; at the same time, the expense of setting up our types is much greater than theirs, nearly the whole of our sheet being filled with matter set new every week, while much of theirs stands in type for weeks or even months together. Let it, also, be observed that the Reflector has been enlarged one eighth from its original size, so that no part of the original space is now occupied with advertisements. If the friends of the paper will exert their influence to give it a wider circulation, we shall soon be able to liquidate the old debt, and move on without pecuniary embarrassment.

In some places, the exertions of a single voluntary agent have brought us thirty or more subscribers. Let this be done every where, and our subscription list will be speedily doubled, quadrupled &c. Of the course we intend to pursue, we need only say that it has been indicated by the past. We have no "someters" to turn, to suit customers. In the highest sense, the Reflector is Religious, inasmuch as it is devoted to all religious and moral subjects; and we are not ambitious of claiming for it a religious character on the ground of excluding some of the most important religious and moral subjects. All truth is precious, and ought to be reduced to practice.

## Address of Bapt. For. Miss. Board, at the South.

Mr. T. Meredith, the Editor of the N. C. Biblical Recorder, publishes the "Address," and thus says: "We admit the foregoing circular with great cheerfulness, because we are anxious to lay before our readers whatever may be supposed to furnish a true exposition of northern feelings and northern principles. We are somewhat disappointed, however, in perusing the article, to perceive that nothing is stated which was not fully known before." &c. &c. We are far from being convinced, however, that because the constitution of our Convention guarantees a seat to any Baptist who may comply with its provisions, there can therefore be presented no bar to the admission of improper persons.—Support, for example, some Baptist should claim his seat in the Convention, who was known to be a HORSE THIEF, or even a DRUNKARD, or an ADULTERER? We ask, would the Convention be bound to receive such to all the privileges of membership, because he happened to be a member of some Baptist Church? On the contrary, would not some means be devised, either constitutional or OTHERWISE (a little Lynch law, possibly?) "to let the world know that membership in our missionary body was not accessible to men of immoral character? If this latter question can be answered affirmatively, then there is a remedy at hand for the evil now complained of."

Good!—our cousin of the Recorder is disposed to flatter us Abolitionists!—he would have us treated as "thieves" by our Foreign Mission Board, viz: "Dr. Bolles, Shapner and Wayland, Brn. Lincoln, Malcom, Coar, Somers, Dr. Welsh, Williams, &c." for these, the reader will remember, are the men named and claimed by the South as "pro-slavery"—he would have these men assume a little power just for this occasion; and, on the self-evident ground that Elton Galusha, Aaron Stow, Eli B. Smith, and Duncan Dunbar, who are now members of that Board, are on a par with a "horse-thief, or even a drunkard or an adulterer," throw them overboard!

Truly, here we have a specimen of modesty not often met with in our cold northern climate. Mr. T. Meredith, who devises this ingenious plan, and who, in all future time will be named first among the "biblical" supporters of the amiable institution of slavery, modestly and very courteously demands that all Abolitionists be ranked and treated by their brethren of the Foreign Mission Board, as "thieves, drunkards and adulterers." Very well; but the names which he and his slaveholding competers are now striving to cover with reproach for their association with the Abolition cause, will also be registered for coming generations to read, when the now tarnished church of Jesus Christ shall, by the influence of these men, have been purged and purified from the foulest abomination which pollutes her,—we mean slavery. Is he, or any other advocate of this heaven-cursed system, prepared to commit his name to posterity with such a brand upon it, as an advocate of slavery in the nineteenth century?

Before he shall make the fatal decision to do so, let him pause long enough to read in 1 Timothy 1: 9 and 10, the catalogue of virtues (?) with which the Holy Ghost has associated the act of robbing a man, out of a "horse," but of himself. Let the Baptist slavery-defenders who are to meet at Richmond, Va. the week previous to the Convention at Baltimore in April next, make that passage of Holy Writ the theme of their special theological investigations. We say this with awful solemnity; for now is the time for them to pause—to learn, if they do not already know, how GOD regards the course they are pursuing. What of repentance and confession and reformation they do, they must do quickly; for the whole world besides are fast taking sides with God on this tremendous question, if on no other.

But let us read on. "But if negatively," says Mr. M., i. e. if neither the Board nor the Convention dare assume the power, "then our constitution is really defective and ought to be amended without loss of time." This is the new and hopeful subterfuge—the amendment by slave-holders and "pro-slavery" northern men, of the constitution of the Triennial Convention. "Look sharp to the windward" here, friend Meredith. We tell you now, "you won't

weather that cape;"—that Constitution will not be altered one iota to accommodate slavery with a new and longer state of probation;—there is not a man who will be sent to that Convention from this side of Mason and Dixon's line, that will be empowered by his church or any other body, to do such an act of foul treason to God and man; and none will dare and very few, if any, will desire to attempt it. Try it, and you will know.

But that our friends may have the matter distinctly before their minds, the following article is offered for their consideration. Article of amendment.—This Constitution expressly provides and requires that hereafter, no person holding sentiments derogatory of the divine institution of slavery, shall be eligible to a seat on the Board, or admissible to a seat in the Convention.

What think you Br. Meredith, or you, "Neutral brethren of the North," as the South sometimes call you, or you, Abolition brethren, of such an amendment?—ready for it? We are, if you will only adopt it. Let this also, be taken up and considered at Richmond. Nothing short of this will shut out the tide of Anti-slavery principles from flowing over the whole Southern Baptist Church, and it is, at least, possible, even this would not do it. Nay, Brethren of the South, you must build a wall so high that light cannot shine over it, or we shall cause our "Northern lights" to stream up to your very zenith.

By way of ridicule, Mr. Meredith reminds the Editor of the Christian Watchman, of "the story of the wooden nutmegs and horn gun flints;" but with us, he has another warfare to carry on. God's omnipotent truth is our panoply; and His unalterable demand we shall continue to utter in the hearing of every slaveholder in the Church, until his "ears shall tingle" more than they now do—"Let the oppressed go free—let my people go."—Let me serve ME." This we shall do, whether slaveholders "amend the constitution," or destroy it altogether. But they cannot do either.

And here we have only to add, that the course the South are now pursuing, is convincing the world that they are not ignorant of their sins; and that nothing on earth could give us a more heavenly joy than to see the slaveholders in America act up to the knowledge they have. Let them call us "fanatics," if they will, and heap upon us the severest reproaches in their power; we know that they respect our fidelity in frankly declaring to them our convictions, and in entreating them to put away from them that which agitates their conscience, renders them unhappy, crushes their brethren in bonds, and annihilates their power of carrying out the gospel to the heathen world.

## Temperance Convention.

The Young Men's Temperance Society of New York propose to call a General Convention of the friends of this good cause, to be held in May next in the city of New York, and to invite distinguished friends from abroad, as "father MATHEW" of Ireland, &c. This is a good proposal. We are pleased to see foreign influence invited on this subject, and that one religious newspaper of the south regards such invitation with favor. As there is scarcely a rum-drinker in America, who is an Abolitionist, we may expect that thousands of Abolitionists will resolve on being present, if possible; not to discuss slavery in a Temperance Convention, but to help on a cause which so essentially helps them in their advocacy of universal liberty. DANIEL O'CONNELL, father Mathew's right hand man, ought to be invited.

## Southern Slavery Convention.

We learn by the Biblical Recorder and the Christian Index, that a Convention of Baptist Slaveholding delegates is to be held in Richmond, Va. in the week preceding the Triennial Convention at Baltimore, in April next; "to confer and take their ground deliberately and in the fear of God, by common consent." We use the words of Basil Manly, of Alabama, in his letter to Josse Mercer, of Georgia.

This movement is as cheering to us as it was unexpected. If the Richmond Convention shall act "deliberately and in the fear of God," it will present a scene of awful solemnity,—nay, of agony, of sorrow, of repentance,—and there will be written the credentials of freedom for every slave now held by those who shall meet on that occasion; and thus the work of Emancipation will be begun in good earnest.

It is not impossible that some Southern abolitionists may be there.

"THE FEAR OF GOD" will exclude all thought of new plans by which the slaveholders might hope to fortify themselves against the requirements of the Gospel, all inquiry how they might defend themselves against the remonstrances of their Northern brethren, or how they might "brave it out" against the condemnation of the Christian World. Only let "the fear of God" pervade that assembly, and we have not a doubt of what the result will be. This principle would not only bring that assembly to a pause, but it would repress that love of gain and humble that pride of domination, which subjugate the slaveholder and make him guilty; and it would cast out the fear of man, and make every member in whose heart the spirit of slavery now reigns and riots, an immediate, uncompromising and zealous Abolitionist.

Let not our slaveholding brethren be angry at this expression of our serious opinion, for we do make it in "the fear of God." They must be aware that their present "wraith worketh not the righteousness of God;" and that, if they continue to indulge and cherish it, they will not, "deliberately and in the fear of God," take any action in the case.

Let the entire Church at the North fervently pray that, when the Southern delegates shall meet in their preparatory Convention at Richmond, they may be controlled by "the fear of God." The subject grows more interesting and solemn every week. Who can now say that he feels no concern in it? Depend upon it, GOD holds no neutral relation to it; neither may any of his people, without giving Him offence.

The members of the Foreign Mission Board, in their personal relation to the churches, are as sacredly bound to act as any other men. Some of them, as Wm. B. Johnson, Basil Manly, Jesse Hartwell and T. Meredith, have taken sides already;—and why may any Northern members withhold the frank expression of their personal views of slavery, as wrong or right? Surely, such men ought not to be afraid to speak what they think.—If they believe that slavery is *sinless*, let them say

so; if they think it a *small matter*, let them say so; or, if they think it a sin not to be countenanced, let them tell the South so, that their slaveholding brethren may no longer screen themselves behind their supposed approval, as they now do.

Brethren of the North, what would you have us do, at this momentous crisis? Shall we be silent, and plead no more the cause of the oppressed? If so, you will not renew your subscriptions for the REFLECTOR. But, if otherwise, we doubt not you will soon give us *substantial proof* that you wish the REFLECTOR to visit you one year more. Your promptness hitherto forbids our distrust of your zeal and perseverance until the glorious end shall have been attained.

## For the Christian Reflector.

## Lynch law in the Missionary Convention! How will it work?

The Editor of the Southern Recorder and Watchman seems entirely dissatisfied with the Address of the Bapt. Board of For. Missions, though he admits that the Constitution justifies them in their declaration to comply with recent numerous communications from the South, demanding that they take ground against the Abolitionists. He still insists that the Abolitionists must be excluded from the Triennial Convention at Baltimore. Well, this is like it! What are Constitutions or laws to a slaveholder? A short time since, a minister in South Carolina, was tried by a Lynch Court, for having ventured to read the directions of his Synod to the Churches of his charge. The Court conceded that he had broken no law of the land, but still decided that he must be lynched, and lynch him they did. Amen, says Mr. Meredith, that's the way to deal with Abolitionists. Cut them off, Constitution or no Constitution. If Constitutions or laws stand in the way of dealing with Abolitionists, away with them. But, if the Convention are unwilling to turn them out in violation of the Constitution, as it now is, then alter it. And (what is somewhat amusing, if I understand him) "the moderate brethren of the North" must do it. "The South (he says) have thrown the responsibility on them, and there they intend it shall rest." And there, as a Yankee, I guess it will "REST." If Mr. M. can have his way, we shall have a rather singular meeting at Baltimore. The first movement will be to turn out the Abolitionists, *sans ceremony*; or if the moderate brethren should venture to disobey the Southern dictators in that particular, the next move is to change the Constitution so as to clothe the Convention with disciplinary power, to receive or reject such delegates as the Churches and other bodies shall send there. This will truly be a novel experiment, and the moderate men of the North will not probably be in haste to adopt it. The South had better think of it before they undertake such a work. Such a scene cannot be acted in pantomime. They may possibly provoke a discussion on the dear, delicate, domestic institution, which may expose its beauties to the vulgar gaze. If the Convention are to be clothed with disciplinary power, it will be necessary to define the exercise of that power.

Anticipating a little, we may suppose something like the following to occur.

Mr. Meredith.—Mr. President, I move you that the Constitution be so amended that the following description of persons be prohibited from taking seats in this Convention, although they may happen to belong to Baptist Churches:—horsethieves, drunkards, adulterers and schismatics.

Mr. Abolitionist.—Mr. President, I move you that the following be added as an amendment, viz: "and murderers of fathers, and murderers of mothers, and men-stealers."

Then comes the "tug of war," and then comes the previous question! And we will suppose the amendment of the Abolitionist rejected, and the article of Mr. M. adopted. Now for action. Br. M. must frame the indictment, and Br. Abolitionist is arraigned for trial.

Charge.—"A schismatic." Specifications.—1st, He believes in excommunicating to be a sin. 2d, He has written a letter charging us with this sin. 3d, He said in his letter, if we did not repent and abandon it, he would not receive us to his communion table; so that ever since, we have been calling him a schismatic, and a great many other hard names; and threatening to have him turned out of his church; and that we will withdraw from all Abolitionists; that they shall be turned out of this Convention, &c. &c.

President.—What say you, Br. Abolitionist, guilty, or not guilty?

Mr. Abolitionist.—The Charge is false; the Specifications true. A schismatic is one who makes division contrary to sound doctrine.

Elijah provoked Ahab into the same spirit of slaveholders; and Ahab charged Elijah with troubling Israel. But Ahab was the schismatic who troubled Israel, when he brought the accursed thing into the camp; and Joshua troubled not Israel but Achan, when he sought to get it out.

I do believe, sir, that it is a sin to hold slaves; for one man to own other men as his chattels, by the law of slavery reduced from the rank of *sentient beings*, and classified with things, and made liable to be bought and sold—to be paired and parted—to be violated and scourged, according to the caprice of their owners, and reposed of the power of testimony or appeal for any abuse which may be visited upon him. I do believe it a sin, sir, and so does every man who hears me; and, so believing, I wrote in all faithfulness and love, to my slaveholding brethren, entreating them to put it away; at the same time telling them, if they persisted in it, I could not welcome them to the table of the Lord.

And by this time, Mr. Editor, what think you the slaveholders will be about?—rather uneasy, I suspect. "We didn't come here to be abused," we would come up from every part of the house, and we shall have fine times there! If the slaveholders want such a trial, they will probably find a subject; but, if not, they had better come there and be quiet, and attend to the business for which they were organized, as the Board has wisely advised them. If they cannot consent to that, they had better stay away altogether. I am an Abolitionist, and I shall stick to the Constitution and most cordially sustain the Board in the honorable stand which they have taken, so long as they maintain it, and will oppose them, when they leave it and depart from the Constitution; as soon, if they leave it to discipline Slaveholders, as I will, if it is to oppose Abolitionists.

That Convention was not organized for disciplinary purposes. To the Churches alone belongs that power; and there we shall see to it that slaveholding henceforth finds no quarter; at least, at the North, where our mouths can be opened without subjection to the tender mercies of *Judge Lynch*. But to do the work of our Master, it is not requisite that we violate the rights of any man, or that we depart in the least from the law of love. The Slaveholder shall receive every expression of kindness at my hand that any other man is entitled to.

He shall not get an unkind word from me, neither will I charge upon him sins of which he is not guilty; but faithfully will I proclaim to him the sin of holding his brother man in bondage. My testimony against it I will never compromise, and whenever the Board, or that Convention shall take any one step that shall compromise the members on that point, they will have struck a death blow to the present Missionary organization. The ground which the Board have taken is the only possible ground on which union in this enterprise can be maintained at all. Let the Board or the Convention constitute an organ through which Abolitionists can reach the slaveholders or the slaveholders the abolitionists;—let them assume disciplinary power and become responsible for the personal character of its contributors and members, and we shall soon find the long threatened "dissolution of the union."

I will only add that, should that Convention depart from the Constitution, as Brother M. proposes, they will be liable for the refunding of all moneys paid over under its present provisions. May the Lord guide, direct and sustain the Board in this present trying circumstance; and spread his sheltering wing over the precious Missionary cause; and not suffer the streams of eternal life, that flow but too freely, to be polluted, choked or dried up, by the violent contentions and death-struggles of the monster, Slavery.

## AMICUS.

We do not understand our correspondent to express any desire to continue in union with slaveholders, if they resolve on remaining such; but only to show that, by the Constitution of the Convention, the Board has done the only thing it could do, viz: to decline all disciplinary action towards either of the belligerent parties; that the Convention has no more power, and that whatever interference can be legitimately brought to bear upon the question of continuance in union or separation, must arise in the churches. They created the Convention, and the delegates to it go as the servants of the churches. If, therefore, the delegates overstep the authority vested in them by the churches, they become liable to their discipline.

It strikes us that the course now pursued by the south may render it indispensable that the Northern churches give special instructions to their delegates, touching the course they would have them pursue in this matter, at the coming Convention, and we respectfully ask that this suggestion be duly considered.

## Petitions.

Dear Brother Grosvenor;—I observe in the Reflector of the 25th ult. a very timely article on the subject of *Petitions*; and I would like to inquire your opinion as to what form would ensure the greatest number of signers, and have most influence in promoting Emancipation.

A brother, "an Abolitionist but,"—proposes to sign a petition praying Congress to abolish Slavery by purchasing the slaves, of their masters and then setting them at liberty.

The proposition is evidently founded upon the understanding that the slaveholders generally desire the abolition of slavery, "but can not alone support the loss which some think must follow."

The idea was suggested by Mr. Clay's speech on the abolition question, in the Senate; in which, by estimating their probable value, he even hints that the slaves might thus be liberated.

For the information of myself, and others, I make this inquiry, that acting wisely, we may act efficiently, in the great work of abolition.

Will you please, answer this communication by letter, or in the Reflector, as you think proper.

Yours for the bondman, P.

On the foregoing inquiry we can have no new opinion to give. Congress, by the Constitution, possesses the right of abolishing slavery in the Territories and in the District of Columbia. That they should do any thing beyond this, i. e. abolish slavery in the several slave states, we have never requested. In regard to compensation of the *Slaves*, we have no objection, if their oppressors are not able to pay the wages of their own laborers, as we do of ours; but to compensate any man for restoring to its right owner any property which has, in any way, fallen into his hands, would be a novel idea, unless he has been at some expense in taking care of it. Even "an abolitionist but"—or even a slaveholder, one would suppose, could make no mistake on this point. But who does not know, from recent developments, that the oppressor is resolved never to let go his grasp, until his guilt shall make him tremble before God? In proof, look at the present unyielding tenacity of Southern Baptists. While therefore we petition Congress, and entreat the slaveholder, we must not forget to ask aid of God, who alone is able to set this great sin in its true light before the slaveholder.

The signs of the times are most encouraging,—the conscience of the south is awaking to its duty; and we only need, with the divine blessing, the united unflinching remonstrance of all our Northern Churches, to bring the Baptists of the South to so deep a sense of their sin in this matter, that with a boldness and energy characteristic of Baptists, they shall throw off the burden which now encumbers them. They now cry to themselves, "Peace—peace"—because they think that some of the North will continue to uphold them. We shall soon see.

## For the Christian Reflector.

## Letter from a Layman.

Nov. 27th, 1840.

Dear Brother,—I have read with much satisfaction the several articles which have appeared in your valuable paper, in relation to the noble stand and self-sacrificing course, pursued by the members of the West Baptist Church of Providence. My heart has been made to rejoice. What a glorious little band. Their case is truly one to be sought after and desired. They can now worship God according to the dictates of their own consciences; and plead the cause of the oppressed, without being by their own brethren persecuted, condemned, and considered as interfering with a subject which concerns them not. They can indeed go on their way rejoicing. My heart's desire and prayer to God is, that they may be able to maintain the noble position which they, with so much self-denial have assumed. Let them turn neither to the right hand nor to the left, but remain steadfast and immovable in the work of the Lord, "contending earnestly for the faith once delivered to the saints." They may then rest assured that the God of the oppressed will bless and support them. Though all the world may speak evil concerning them, and persecute them, they should not be dismayed.—

The fact that they are obeying God, will incite them to renewed action, it will overcome all opposition. I believe they so feel. May they persevere in their efforts of love. Others will be constrained to acknowledge the justice of their cause. May they continue to plead the cause of the down-trodden and the oppressed, until "Liberty shall be proclaimed throughout the land, unto all the inhabitants thereof."

You have said that many of our Churches need repentance, regeneration on this important subject. A more correct assertion was never made. It is, indeed, astonishing to witness the apathy manifested by them in relation to the cruelties inflicted upon those, who are endowed by their Creator with inalienable rights, the pursuit of which, were they but able to appreciate their importance, would be regarded by them with as much interest as they are by ourselves. We have no more right to enslave them, than they have us, no more right to oppress them. We are alike bound to the same eternity, and to be judged by the same immutable law of justice. Why then this indifference on the part of those who profess to be governed by the principles of the gospel, in relation to this important question? It astonishes me. Not only do they remain silent; but they complain of us, if we endeavor to bring this subject before them for their consideration. We are considered as interfering with a subject which concerns us not. I speak, dear Brother, from experience. I have some facts to state to you in relation to this point. My heart has been pained. I have wept in secret places in view of what I have seen and heard on the part of professed Christians in regard to this subject, and have been led to ask, how can such conduct proceed from those who are in truth the followers of Him, who came to preach deliverance to the captives, and who was meek and lowly in heart. I have been told that the Church ought to have nothing to do with this subject. And I have been considered cold and indifferent to the cause of Religion, because, from a sense of my accountability to God, and from love to my fellow man, I have introduced this subject to the Baptist Church in this place for their consideration. The reasons why I was more particularly led to introduce this subject before them, I forbear at present to mention. I will only say that they are enough to call us to weep in secret places, and to wound the feelings of those who have the good of the Slave at heart. I may at some future time feel it my duty to say something more to you in relation to this subject.

Your friend and brother, H. H. B.

Rev. S. B. PAGE has accepted the invitation, and entered upon his duties as pastor of the Baptist church in Pawtucket, R. I. has resigned his pastoral charge, and is succeeded by Rev. STAS SPAULDING, late pastor of the First Baptist church in the same place.

Rev. JONATHAN ALDRICH has resigned the pastoral charge of the First Baptist church in Newburyport, on account of the state of his health. His correspondents will address him at Worcester.

Br. CHARLES W. FLANDERS has been ordained pastor of the Baptist church in Beverly, Mass.

Rev. BARON STOW has sailed for Europe, and will be absent six or eight months.

Anti-Slavery Meeting.

The annual meeting of the Worcester Anti-slavery society, for the choice of officers, &c., will be held over Boyden and Fenn's store, Paine's block, on SATURDAY EVENING NEXT, the 12th inst. at 7 o'clock.

Worcester, Dec. 9, 1840.

Worcester County—South Division.

The undersigned have arranged a series of ANTI-SLAVERY MEETINGS, to be held during the ensuing winter. They cordially invite their friends and fellow-citizens to attend them. The object is to address the community on the following subjects:

1. WHAT HAS THE NORTH TO DO WITH SLAVERY?

2. WHAT IS THE POLICY OF INDEPENDENT NOMINATIONS?

3. WHAT HAVE THE ABOLITIONISTS DONE?

The undersigned will be assisted in their labors, occasionally, by Mr. WATERS, of Millbury, Secretary of the South Division Abolition Society, and by other friends of the cause.

Meetings have been held in Shrewsbury, and will be continued in the following places, at the times specified. Our friends, in each of these places, will please see that early arrangements are made for the accommodation of the people.

Thursday evening, Dec. 31, at Northborough.

Friday " " 4th, " Southborough.

Saturday " " 5th, " Shrewsbury.

Sunday " " 6th, " Westborough.

Monday " " 7th, " Upton.

Tuesday " " 8th, " Grafton.

Wednesday " " 9th, " N. Eng. Village.

Thursday " " 10th, " Millbury.

Other meetings will be duly notified. Collections will be taken, and special efforts made to raise funds, in each place.

Now is the time for action. Let us all be up, and doing.

CHARLES W. DENISON,  
THOMAS W. WARD,  
ASAPH RICE.

Died:

In Hartford, Conn. Mrs. Rachel Crosby, aged 58.

At East Granby, on the 19th inst. Rev. Whitfield Cowles aged 76.

In Portsmouth, N. H., Oct. 30th, Dea. Samuel Bowles, 70.

At Providence, R. I., of typhus fever, on Sunday morning, Nov. 8th, in the 67th year of his age, Crawford Reid, senr. formerly of Paisley, Scotland, but a resident of Rhode Island for the last twelve years.

In Meredith, N. H. Eld. Daniel Mattison, pastor of the 2d Baptist Church in that place.

In Groton, Mrs. Eliza wife of Dr. Amos Bancroft, 55.

In Wellfleet, of an ulcerated stomach, Mary C. daughter of Mrs. Eley P. Hatch, 11—having taken nothing but cold water for 38 days.

Selling Off! Selling Off!!

Now is the time for Bargains.

THE subscriber wishing to reduce his Stock of Dry Goods (which is one of the largest in town) therefore offers for a few weeks his ENTIRE STOCK, a part of it at cost and less than cost; and the remainder at a small advance from cost.

Purchasers are particularly invited to call and examine the above Stock before purchasing elsewhere.

Worcester, Nov. 25, 1840.

Butter.

1600 LBS. Vermont Butter a good article for sale by J. R. BIGELOW & CO. Dec. 9, 1840.

## Dr. Alcott's Library of Health.

THIS valuable and highly interesting work complete in 5 volumes is for Sale Cheap at DORR, HOWLAND & CO'S.

## The Village Reader.

A NEW READING BOOK for the higher classes in common schools and academies; by the compiler of the CHILD'S GUIDE, INTELLIGENT READER, &c. "I am very much pleased with the selection."—Rev. Emerson Davis, late Preceptor of Westfield Academy, and a member of the Massachusetts Board of Education.

It appears to us that the authors of this book, have made a very judicious compilation, and the general principles upon which the volume has been prepared, seem to us very just and correct."—Worcester Regis.

It possesses decided and substantial merit."—Christian Watchman, Boston.

Recommended also by S. S. Green, late of Leicester Academy, and Superintendent of common schools for the town of Springfield, into the 20 districts of which, the work has just been introduced,—and by various others, teachers, &c.

Sold in Worcester, by Dorr, Howland, & Co. and the other Booksellers, of whom copies may be had by Committee gratuitously, for examination.

Nov. 18, 1840.

## Starch.

20 BBL'S. Manufacturers' Starch just received for sale by J. R. BIGELOW & CO. Worcester, Nov. 16, 1840.

## Safes. Safes.

NOW is the time to buy a Safe or get your old one repaired at the Worcester Safe Manufactory. All orders gratefully received and immediately attended to by JAREZ BIGELOW, for CUNNEY BIGELOW.

Worcester, June 24, 1840.

New Stock.

THE Subscriber is now opening at his Store, corner of Main and Front Streets, an entire New Stock of Boots, Shoes & Trunks, which he offers for sale on the most reasonable terms. Also Boots and Shoes made to order by the most approved workmen.

Repairing done at short notice in the most thorough manner. JEREMIAH BOND.

Worcester, Sept. 23, 1840.

Furs! Furs! Furs!!!

FOR the approaching season, Just Received and for sale at NATH'L. TEAD'S, One door North of the Post Office.

500 Lynx, Jonnet and Swamund Skins—Angola and Plush—Siberian Squirrel Gray and White Coney Robes, for Ladies' Trimmings—Bos and Muffs.



